'Hindu Religion'

is the offshoot of

St.Thomas Dravidian Christianity'

Historical Perspective -

A BRIEF SKETCH

Dr.M.Deivanayagam M.A.,Ph.D.,
and
Dr.D.Devakala M.A.,Ph.D.

CENTRE FOR GOSPEL CONTEXTUALIZATION
(A division of Dravidian Spiritual Movement)
278. Konnur high road, Ayanpuram, Chennai – 600 023.Tamil Nadu, S.India.
PH: 044-644 9032 Email:dravida@eth.net , Website:http://www.geocities.com/dravidasamayam

'Hindu Religion' is the Offshoot of

St.Thomas Dravidian Christianity -

Historical Perspective - A Brief Sketch

- **Generally it is believed that Hinduism is a very ancient religion founded on the Vedas.**
- **It is also believed that Hinduism is the dominant religion of India and the caste system is an integral part of its ancient Indian culture.**
- **Also it is commonly thought that Hindu religion is the religion of the Brahmins, and other Indians were animists.**

Are the terms 'Indian Religions', 'Hindu', 'Hinduism', and 'Hindu Religion', referring to one and the same? In the Indian context these terms seem to be interwoven. Careful analysis of these terms reveals that they are not one, but different from each other.

Indian Religions:

Indian Religions are those religions which originated in India. They are Buddhism, Jainism, Saivism, Vaishnavism... and Sikhism, all founded by the Dravidians.

Hindu:

On analyzing the term 'Hindu', history reveals that this term was first pronounced by the Persians for the term 'Sindhu' to denote the people who were living around the river Sindhu (Indus) i.e., the land that was inhabited by the Dravidians. The word 'Hindu' had nothing to do with religion.

Hinduism:

The word 'Hinduism' is an English word coined by Europeans at the beginning of British rule in India. When the Britishers started their rule in India, they set up the Supreme Court of India at Calcutta. Islamic law became handy for the British to administer justice to Indian Muslims. Similarly Christian Law became handy for them to administer justice to Indian Christians. But the Britishers found it difficult to administer justice to those Indians who did not belong to Islam or Christianity. They tried to solve this problem. At this juncture, the Brahmins of Calcutta gave the book of Manu, which was the political law book of the Aryans, to Sir William Jones, the then European Judge of the Supreme Court of Calcutta. Manaudharma Shastra was the political law book which was framed by the Aryans to rule 'Aryavarta' during 7th century A. D to 12th century A.D.

In Northern India after the reign of Harsha, that is in the 7th c.A.D., the 1) Persians 2) Greeks 3) Sakas 4) Romans 5) Kushans and the 6) Huns who came to India in different

Brief sketches on

1. 'Who are the Aryans?
2. 'Indus Valley.....Dravidian Culture.... ..'.
3. `Indus Valley and Sumerian Ciilizations'

are given in appendix.

periods without any religion were united as Aryans (foreigners) and were ruling. The term 'Aryan' is a common collective name given to these foreigner invaders (Romans came for trade purpose). 'Aryan' is not the name of any race.

The common factors which bound these foreign invaders together were the white colour of their skin, their foreign origin and their need to keep the invaded people under their subjugation. It is this unity of purpose of these foreigners what created 'Aryavarta'. Instituting one set of rules for the Dravidian Indians and another diagonally opposite set of rules for the Aryan invaders was the cardinal principle of Manudharma Shastra.

Sir William Jones who got the book of Manu or Manu Dharma Shastra translated it from Sanskrit to English. The name 'Hinduism' was given to the principles of the book of Manu Dharma. The English word 'Hinduism' is now known as 'Hindutva'. 'Hinduism' is a word coined by British which stipulates a 'way of life' that accepts that (i) Aryans are superior by birth.(ii) Aryans are born to rule (iii) by birth Dravidians are duty bound to serve the Aryans and (iv) those Dravidians who oppose Aryans are their enemies or untouchables!

Hindu Religion:

Though the term 'Hindu Religion' should refer to all the Indian religions, it refers, in fact, only to Saivism and Vaishnavism, which were subsequently brought under the control of the Aryan fire worship and racial and caste discrimination (division). Even though Buddhism, Jainism and Sikhism also originated in India, they are not referred to as 'Hindu Religion' because they have not been brought under the control of the Aryan fire worship and the racial and caste discrimination (divsions).

Traditionally there is a misconception that the Hindu Religion (Saivism and Vaishnavism) is very ancient and that Christianity is a foreign religion, which was recently introduced in India. Thus Christianity and Christians are considered as aliens to India, and there is a great aversion to this so-called 'foreign' religion.

The fact is that the so-called Hindu Religion (Saivism and Vaishnavism) is the offshoot of St.Thomas Dravidian Christianity that has been developed within the Indian culture and in the Indian language from the early centuries of the Christian era. Recent researches reveal that St.Thomas Draidian Christianity has given birth to the monotheistic religions of Saivism and Vaishnavism.

Basic doctrines of Saivism and Vaishnavism (Hindu Religion):

The following are the four doctrines which became the fundamental principles for the religions of Saivism and Vaishnavism, developed in the post-Christ era.

1. **Doctrine of Trinity**
2. **Doctrine of Avatar (Incarnation)**
3. **Doctrine of Fulfillment of Sacrifice**
4. **Doctrine of Salvation by Faith**

We cannot find these doctrines in the worships that were prevalent in the pre-Christ era in India.

Worships and religions of pre - Christ era can be classified as follows:

Worships	Religions
1. Indus Valley Worship	1. Buddhism and
2. Other Dravidian Worship and	2. Jainism
3. Aryan Worship	

They can further be grouped as follows:

1. **Worships which practiced sacrifice –**
   Indus Valley worship, Ancient Dravidian worship and Aryan worship
2. **Religions which did not practice sacrifice**
   Jainism and Buddhism

Indus Valley Worship

'In the Indus Valley civilization people worshipped God in semiform (Memorial stone worship), female form, demi-gods form..... Memorial stones called Sivalinkas. Ring Stones and symbols like Swastika etc., are excavated in Harappa and Mohenjadaro. Mother goddess worship or female worship played a significant role in the Indus Valley. Usually the goddesses and gods are symbolically represented by horns on their heads. Animal sacrifice did take place in the Indus Valley worship. Bull is often seen on the Indus Valley seals and trees are venerated as they are very often seen on the seals'.[1]

Jainism and Buddhism (6th c. B.C.)

In Jainism and Buddhism, the memorial stone worship is known as Stupa. In memory of Buddha, Mahavir, and the Buddhist and Jain Teachers, they installed the stupas and worshipped them. Ayagapathas, snakes, trees and many symbols are there and are given a significant place.

Both in Jainism and Buddhism other than stupas symbols like wheel, umbrella, conch, footprint, tri-ratna, fishes, mythical figures, Swastika... are seen on the ayagapathas. Many icons of the Yaksha, Yakshi and female statues like Lakshmi, Saraswathi can be seen in considerable numbers.

In Buddhism the icon of the Buddha was not seen in the pre-Christ era. In Jainism, though a mutilated figure resembling Tirthankara is found in Lohanipur, probably belonging to the pre-Christ era, a large number of sculptures of Jain Tirthankaras and the Buddhas are found only in the post-Christ era. Memorial stones are known as Stupas in Jainism and Buddhism.

Ancient Dravidian Worship

Reference about Ancient Dravidian Worship can be seen in the ancient Tamil literature known as the Sangam literature, which is dated between 3rd c.B.C. and 3rd c.A..D. and can be extended up to the 7th c.A.D. In this worship the memorial stones are known as Kanthu. . People offered sacrifice and worshipped God in female and male form. Amongst the gods and goddesses, Kotravai (goddess of Victory) and Velan played a vital role, and hero worship was prevalent then.

Memorial stone worship, the ancient Dravidian worship was also seen in the Dravidian religions which developed outside India since they are all the branches of Dravidian religion. Besides these memorial stones there are many more objects which have correlations amongst

the Indus Valley worship and the other Dravidian religious worships which developed outside India.

Goddess in Ancient Dravidian Worship:

In Sankam literature, goddess is known as 'Kotravai', i.e., goddess of victory. People offered sacrifice.

Offering sacrifice and worshipping Kali is prevalent in Ancient Dravidian worship.

Avvai - Amman worship:

The term 'Avvai' occuring in ancient Tamil literature refers to mother. Avvai and 'Aathan' were described as parents of whole humanity traditionally. The term 'Aathan' occurs in many places in ancient Tamil literature.[2]

Traditional description of 'Aathan and Avvai' described as follows deserves to be keenly observed:

1. He is the first man;
2. He has a physical body, not born of parents and is described as 'unborn physical body';
3. His cloth is of the skin of an animal;
4. His third eye is open;
5. His wife is a part of his body;
6. His wife is known as the 'Mother of the World' (Logamaathaa);
7. He and his wife are known as 'Ammai appar';
8. A fruit is a root cause for confusion in his family;
9. He is connected with a snake;
10. All creations are under his dominion;
11. He is the root cause for the good and evil in the society;
12. His feet are venerated in Ceylon till date'.[3]

On seeing this description, the Saivites denote him as 'Siva' and the Christians as 'Adam'. Till date Saivites visit Ceylon and worship that feet as the 'Feet of Siva' ('Sivanadi Paatham) and Christians honor it as the 'Feet of Adam' ('Aadhan Paatham).

The description of creation tells that the first man and woman, created by God were known as 'Adam and Eve' in Hebrew and 'Aadhan and Avvai' in Tamil.

Since Avvai is the first woman who gave birth to human beings, she is traditionally described as the Mother of this World.

Aryan Worship

Aryans (group of foreigner invaders who came to India in various periods) do not have any religion of their own. They had worship. They offered animal sacrifice, ate meat, and drank intoxicant drinks like Soma and Sura. Their worship songs were later on compiled and classifed as four Vedas in India by Dravidian Indians..

Regarding the Vedas, it is generally thought that they are very ancient and are the basis for the development of Saivism and Vaishnavism. Before 2nd c. B.C. there is no historical evidence for the prevalence of Vedic worship in India. However, from the period of Pushyamithra, who established Sunga Dynasty in 185 B.C. there are evidences to hint the prevalence of Aryan worship in India. But, there was no Vedic religion in the pre - Christ era since the songs of worship were only in the oral form, and were later put into writing by Veda Vyasa, a Dravidian, in the post - Christ era. Only he compiled, arranged and classified them as 'Vedas'. The Vedas are in Sanskrit and Sanskrit inscriptions are seen only in 2nd c. A.D and thereafter.

Before 2nd c. A.D. the languages that are seen in the inscriptions in India are Tamil, Pali, Arthamakathi, Greek, Aramaic... but not Sanskrit. The inscriptions of Ashoka were also in Greek and Aramaic... but not in Sanskrit.

> *The first evidence of classical Sanskrit is attested by an inscription dating around A.D.150 in the Brahmi script. It records the repair of a dam originally built by Chandragupta Maurya, and also contains a panegyric in verse which can be regarded as the first literary composition in classical Sanskrit. It is at Girnar in Kathiawar and was inscribed by Rudradamana, the Saka Satrap of Ujjayini, on the same rock on which the Fourteen Rock Edicts of Asoka were also found.*[4]

The basic doctrines (Trinity, Fulfillment of Sacrifice...) of Saivism and Vaishnavism are not found in the Vedas. According to Saiva Sittanta, Siva is a Supreme loving God who took the form of a man and suffered to save the human beings. Whereas in the Vedas, Rudra is portrayed as one of the minor deities, and it is the god of storms. Likewise Vaishnavite Vishnu is nothing to do with the Vedic Vishnu. In the Vedas, Vishnu is sun, a creation whereas Vishnu is the Prime God in Vaishnavism and without him there is no Vaishnavism. Rudra and Vishnu do not play a significant role in the Vedas but they are just minor deities in the Vedas.

Since the Vedas are in Sanskrit (though it may be archaic or classical Sanskrit), the earliest Sanskrit inscription is seen only in the 2nd c.A.D. and thus the period of the Vedas cannot be ascribed to the pre - Christ era.

Clarifications regarding...

Sanskrit:

It is generally believed that Sansrit is the langauge of the Aryans. Usually the period of Vedas is ascribed to 2000 or 3000 B.C. or earlier. Vedas are written in Sanskrit. But scrutiny of history proves otherwise.

- Sanskrit inscriptions do not occur in the pre - Christ era. First occurrence of Sanskrit is only from 150.A.D.
- King Ashoka's insrciptions are in the languages that were existing at that time, and also they were in Greek and Aramaic, the foreign languages that were existing in his kingdom. But none of the inscriptions of Asokan edicts are in Sanskrit.
- If Sanskrit was prevalent in the pre-Christ era, king Ashoka would have used Sanskrit in his inscriptions to proclaim the verdict of cessation of sacrifice since sacrifice was very basic for the Aryan worship.
- Sanskrit means, 'perfectly refined and formed', and it was not of the common people but a code language.

Predominant doctrines occurring in the early Sanskrit literature are Doctrine of Trinity, Doctrine of Avatar, Doctrine of Fulfillment of Sacrifice and the Doctrine of Salvation by Faith.

Among the forms of worship and religions that were prevalent in the pre-Christ era viz., Indus Valley worship, other ancient Dravidian worship and Aryan worship, the above four doctrines cannot be seen since they were mere forms of worship and had not developed as religions. Likewise these four doctrines cannot be seen in the atheistic religions of Buddhism and Jainism that were prevalent in the pre-Christ era since there was no room for the concept of God in those religions.

If these doctrines are not found in the Indian forms of worship and religions in the pre-Christ era, then where could these doctrines have come from? These doctrines must have developed due to an outside religious influence exotic to the Indian soil.

Trade Relationship :

The trade relationship between India and other countries like Sumeria, Babylonia, Greek, Syria etc., has led to religious and cultural contributions. In Solomon's period silver, monkey, ivory, tukim, precious stones etc., were exported form India to his kingdom.

2) Of the foreigners who traded with India, the Greeks, the Romans, the Jews and the Syrians were collectively called 'Yavanas' by Indians.5

Ashoka's inscriptions tell of the settlement of Yavanas in North India and of the rule of the Yavanarajas in some of the places in North India.[6] The Greek and the Aramaic inscriptions, discovered in North India, belong to the Ashoka period. B.N.Mukherjee explains this as follows:

> *"An octagonal pillar of white marble on which Aramaic inscription is engraved was found in Taxila.[7]"*

Traditionally Takshasila or Takshas'ila was the capital or the seat of power of Gandhara. An Aramaic inscription of King Ashoka, found at Takshasila proves that it had enjoyed an administrative and/or political status higher than that of the provinces ruled by high officials.

> *"Yona, Kamboja and Gandhara were in strategically important areas of the empire. The issuance of edicts in Aramaic and Greek in those territories speak in Volume of Asoka's concern for them.." [8]*

> *"In the Achaemenid empire Aramaic was one of the official languages and the principal speech of traders from Egypt and Asia Minor to India. Thus, at least during the Achaemenid rule in parts of the north-western section of the Indian sub continent and its borderlands there could have been settlements of Aramaic speaking (or knowing) families of merchants and administrators The language of the Aramaens is indicated in the Bible as 'aramit'. It belonged to the group of Semitic languages."[9]*

Also Yavanarajas were serving under Asoka.[10] It is to be noted that Aramaic was spoken by Jesus.

In Tamil Sankam literature (approximately 3rd c.B.C - 3rd c.A.D.) there are many references about Yavanas and about the settlement of Yavanas[11] in Pondichery. There are ample Numismatic evidences for this since many coins of the Yavanas were unearthed in Tamilnadu

and in other parts of South India. Indian sculptures were influenced by the Yavana art. Since this relationship leads to cultural and religious contribution, the Indian beliefs and religious thoughts are seen in the Yavana beliefs and literature and vice versa. The correlation between the Indus Valley worship and the Bible has already been shown. Like this, the Christian doctrines such as trinity, avatar, fulfillment of sacrifice.... are also observed in the Indian religions. In the post - Christ era drastic changes have taken place in the Indian religions.

Since trade relationship leads to cultural and religious contribution, the Indian beliefs and religious thoughts are seen in the Yavana beliefs and literature and vice versa.

For example, on seeing a blind man from birth, The disciples asked Jesus why he was he born blind Was it because of his sin or of his forefathers? The second question shows their traditional belief, but the first question has to be deeply analysed. Since he was blind from birth itself, the question was asked whether it was because of his sin or because he had sinned in his previous birth. It shows the influence of the Karma theory Jainism and Buddhism.

The history of religions reveals that the doctrine of God taking the form of man, coming into this world and sacrificing himself are the basic doctrines of Christianity.

Arrival of Christianity in India:

Christianity that was brought to India by the apostle St. Thomas and others was deep rooted in the Indian soil and culture and developed as Early Indian Christianity. It is generally believed that St. Thomas on coming to India, met the Taxila ruler Gondophores and converted him to Christianity. Gondophores was considered to be a mythical figure until the recent excavations at Taxila where billon coins of Gondophores were unearthed.[12] Though the arrival and the works of St. Thomas in India are denied, recent archaeological excavations and the historical study of sculptures and religions reveal the development of Early Indian Christianity.

Christianity in India:

Christianity in India can be classified as follows:

1. Early Indian Christianity (St.Thomas Dravidian Christianity)
2. Syrian Christianity
3. European Christianity and
4. Europeanized Indian Christianity

Church history of India talks about Syrian, European and Europeanized Indian Christianity but doesn't talk about St.Thomas Dravidian Christianity because historians were not aware of it.

St.Thomas Dravidian Christianity is that Christianity which was developed in India from 1st c. A.D within the Dravidian culture on Indian soil and in the Indian language. This has been neither recognized nor given due importance till now.

It is a traditional belief that St.Thomas, a Yavana, proceeded from Taxila to Tamil land through Kerala.The traditions also say that he was martyred and buried in Mylapore of Tamil land, from where the Tamil Bhakthi Movement originated.

St.Thomas Dravidian Christianity was evolved as Tamil Bhakti Movement of Tamilnadu. Saivism and Vaishnavism are two religions evolved out of the Bhakti Movement of Tamilnadu after the fifth centry A.D.

- The 63 Nayanmars (Saints) of Saivism belonged to Tamilnadu alone.
- The 12 Alwars (Saints) of Vaishnavism belonged to Tamilnadu alone.
- The Twelve holy books of Saivism - Thirumurai (which is called 'Dravida Vedam') are found only in Tamil language .
- The 'Nalayira Divya Prabandam' which is called the 'Dravida Vedam' of Vaishnavism is found only in Tamil language.
- 230 out of the 275 Saivite Temples of India are located in Tamilnadu.
- 96 out of the 108 Vaishnavite Temples of India are located in Tamilnadu.

In Saivism, the term, Kovil (Temple) means the temple at Chidambaram which is in Tamilnadu.

Since St.Thomas Dravidian Christian literatures are found only in Tamil, they have not been given due importance in the past. Just as Early Christian literature developed in Roman Empire is found in Greek, Early Indian Christian literature developed in the Tamil country of India is in Tamil. As Latin followed Greek in respect of European Christianity, Sanskrit followed Tamil in respect of Indian Christianity. The writers of the history of Christianity in India were not able to identify Early Indian Christianity since they were not aware of the same, and at the same time they were incapable of analyzing the Ancient and Medieval Tamil literature from this perspective.

Christ has fulfilled the worships and religions of the pre - Christ era and this can be summarized as follows.

The fulfillment of the atheistic and agnostic religions of India, namely, Jainism and Buddhism is briefly outlined here.

Cessation of animal sacrifice is one of the aims of these religions, and it was fulfilled in Christ since He sacrificed Himself and because of His sacrifice, the doctrine of fulfillment of sacrifice has emerged in the history of religions in the post - Christian era and hence animal sacrifice was stopped. An analysis of the world religions will show that all the theistic worships and religions in the pre - Christ era offered sacrifice to God. Christianity introduced a new type of theistic worship without sacrifice and it can be said therefore that it is the fulfillment of Jainism and Buddhism.

Achieving perfection or expecting a perfect man is the primary aim of these religions and Christ who is known as the 'Son of Man' in Christianity can be viewed as the Perfect Man. He is known as Son of God as well as Son of Man, and he is the combination of divine and human nature, since he is hundred percent God and hundred percent Man. The concept of Son of Man can be viewed as the fulfillment of expectation of perfect man which is the primary aim of these religions.

Renouncing everything is one of the basic concepts of these religions. In Jainism and Buddhism renouncing everything for the sake of one's own welfare is given much importance but in Christianity renouncing everything for the sake of others is considered as real renouncing. In Christianity, Christ renounced everything for the sake of the redemption of the whole humanity. He did not have anything for Himself. He was born in a manger and that too was not

of Him and he was buried in a tomb that too did not belong to Him. And the scripture verse, 'Foxes have holes and birds of the air have nests but the Son of Man has no where to lay his head'[13] *clearly expresses his life of total renouncement. When Christ was crucified he was hanging on the cross without any single article of clothing as taught in the Digambara state of Jainism, he sacrificed Himself. Hence a complete renounced life can be seen only in Christ. Digambaras do not wear clothes , they meditate and do penance only for their Nirvana. All the sculptures belonging to the Digambara sect are depicted with closed eyes and unclothed bodies.*

Svetambara Jainism: (Jainism influenced by Christianity)

Since Christ renounced everything and sacrificed himself in the Digambara state and he had a great concern for others, a new concept that one should have concern for others was developed in Svetambara sect in the post - Christ era. Hence the Jain sculptures of the post – Christ era are seen clothed and with opened eyes indicative of concern for others. Thus, in Christ, Jainism is fulfilled.

Mahayana Buddhism: (Buddhism influenced by Christianity)

Mahayana Buddhism is the offshoot of Early Indian Christianity or St.Thomas Draidian Christianity. According to Hinayana (that which was originated by Buddha in the pre - Christian era), nothing was created by God, and regarding nirvana one can obtain it by one's own efforts or be guided by others. But Mahayana Buddhism is totally contrary to Hinayana Buddhism. According to Mahayana Buddhism, everything was created by God and God came into this world and took the form of a man, sacrificed himself and gave salvation to human beings.

The doctrine of trinity is explained in Mahayana Buddhism as

Dharma Kaya	**(God the Father)**
Sambhoga Kaya	**(God the Holy Spirit) and**
Nirmana Kaya	**(God the Son)**

The following statements of different scholars would throw light on this doctrine.

*"B.L. Suzuki compares the idea of trikaya to the philosophy of trinity in Christianity. The **Dharmakaya** thus corresponds to Godhead in Christianity the source of all, realized only through mystical experiences. This being becomes God as usually known to all as **Sambhogakaya.** But ordinary people need something more tangible and require a living personality-hence **Nirmanakaya.** In other words, the **three kayas stand for the Godhead, God and Christ.** Or, she says, we might compare the dharmakaya to Parabrahma, Sambhogakaya to Isvara and Nirmanakaya to the avataras"*[14]

"Moreover, the Bodhisattva was thought of as a spirit not only of compassion but also of suffering. Many sources establish the vow or resolve of the Bodhisattva, which is sometimes expressed in almost Christian terms:

'I take upon myself... the deeds of all beings, even of those in the hells, in other worlds, in the realms of punishment... I take their suffering upon me,... I bear it, I do not draw back from it, I do not tremble at it ... I have no fear of it,... I do not lose heart... I must bear the burden of all beings, for I have vowed to save all things living, to bring them

safe through the forest of birth, age, disease, death and rebirth. I think not of my own salvation, but strive to bestow on all beings the royalty of supreme wisdom. So I take upon myself all the sorrows of all beings. I resolve to bear every torment in every purgatory of the universe. For it is better that I alone suffer than the multitude of living beings. I give myself in exchange. I redeem the universe from the forest of purgatory, from the womb of flesh, from the realm of death. ***I agree to suffer as a ransom for all beings, for the sake of all beings.*** *Truly I will not abandon them. For I have resolved to gain supreme wisdom for the sake of all that lives, to save the world.*

The idea of the Suffering Savior might have existed in some form in the Middle East before the emergence of Christianity, but features like this are not attested in Buddhism until after the beginning of the Christian era. The Suffering Bodhisattva so closely resembles the Christian conception of the God who gives his life as a ransom for many that we cannot dismiss the possibility that the doctrine was borrowed by Buddhism from Christianity".[15]

Ancient Tamil Christian Literature:

In the post Christ era, new concepts occur in Indian literature. In Thirukkural, an ancient Tamil literature, (approximately after 2nd c.A.D.) the first three chapters are the invocation of God the Father, God the Holy Spirit and God the Son. After Thirukkural, the Bhakthi Movement was developed in Tamil Nadu.

Basic Doctrines:

The history of religions reveals that it is because of the arrival of Christianity in India in 1st c.A.D. and its development in the Indian language and culture has culminated in Saivism and Vaishnavism. The doctrines such as

1. **Doctrine of Trinity**
2. **Docttrine of Avatar**
3. **Doctrine of Fulfillment of Sacrifice**
4. **Doctrine of Salvation by Faith**

are the doctrines of Christianity. Hence these four doctrines became the fundamental doctrines of the offshoots of St.Thomas Draidian Christianity.

Bhakthi Movement (Saivism, Vaishnavism..)

Saivism and Vaishnavism are the offshoots of St.Thomas Dravidian Christianity. St.Thomas Dravidian Christianity absorbed the elements of Dravidian worships that prevailed in the pre - Christian era, and developed as Saivism and Vaishnavism. Saivism and Vaishnavism developed as a Bhakti movement around 6th, 7th c. A.D. in South India and spread to the North. Since it is now totally camouflaged by the Brahminical concept under the name of Hinduism, it is generally thought that the Vedas are the basis for the development of this Bhakti Movement. Generally Saivite Siva is identified with the Vedic Rudra and the Vaishnavite Vishnu is identified with the Vedic Vishnu. An in-depth study of the Vedas will unveil the hidden truths that Saivism and Vaishnavism have nothing to do with the Vedic Rudra or Vishnu.

According to Saiva Siddhantha, Siva is a Supreme loving God who took the form of a man and suffered to save human beings. In the Vedas, Rudra is portrayed as one of the

minor deities, and it is the god of storms. Likewise Vaishnavite Vishnu has nothing to do with the Vedic Vishnu. In the Vedas, Vishnu is the sun, a creature whereas Vishnu is the Prime God in Vaishnavism and without him there is no Vaishnavism.

Doctrine of Trinity:

Christianity	Father	Holy Spirit	Son
Thirukkural	Kadavul	Vaan	Neethar
Buddhism	Dharma Kaya	SambogaKaya	Nirmana Kaya
Saivism	Appan	Ammai	Magan
Vaishnavism	Siva	Vishnu	Brahma

Enslavement of Early Indian Dravidian Christianity:

Though St.Thomas Draidian Christianity developed in India from 1st c. A.D. as Saivism and Vaishnavism, in due course principles of Casteism and Racism were incorporated in Saivism and Vaishnavism by the Aryan Brahmins and in the name of 'Hinduism' both Saivism, Vaishnavism and the Dravidians of India were enslaved. This continues to be so, hence liberation from the principles of casteism and racism is the need of this hour.

The development of Saivism and Vaishnavism was without any Vedic influence, substantiation for the same is given below:[16]

'1) Emergence of the basic Doctrines of Saivism and Vaishnavism depended not on Aryanism or the Vedas.

2) Development of these Doctrines are not seen in the Vedas

3) Emergence of new Agamas (literature on Temple structure and worship) is totally contrary to the Vedas

4) Emergence of Temple Worship is contrary to the Vedas.

5) Emergence of Nayanmars and Alwars (devotees who composed songs of praise on Siva and Vishnu respectively) did not belong to the Vedic religion.

6) The doctrinal explanation of Sankara, Ramanuja and Madhva (Commentators for Dravidian religious literature) are contrary to those of the Vedas.

7) Emergence of the names of Gods viz. Siva, Vishnu, Brahma, Sakthi ...are contrary to the deities of the Vedas.

8) Emergence of the worship of God in Triune form is againsst the worshipping of the Vedic deities'.

Thus the development of the Bhakthi Movement is independent of the Vedas and the emergence of these new doctrines are seen in the post - Christ era only.

Early Indian Christianity is explained in different aspects in Indian literature and they are as follows:

1. **Historical aspect**
2. **Mythical aspect**
3. **Literary aspect**
4. **Theological and Philosophical aspect and**
5. **Iconographic aspect**

1.Historical aspect:

Substantial evidence are available in archaeology and literature, which indicate the presence of Christianity from the early centuries of post – Christ era.

2.Mythical Aspect:

After Christianity started developing in India, the doctrine of trinity was envisioned in different angles in myths. When the trinity was explained as Father, Holy Spirit and Son, some envisioned the Holy Spirit in a female form. According to this group, in a family, if there is a father and a son, naturally there would be a mother in between them. So, they envisioned the Holy Spirit as mother or Sakthi or Power and they explained the trinity as Appan (father), Ammai (mother-Sakthi) and Makan (Son). They also explained Siva (which means love), Sakthi and Kumarakkadavul (son of God) as ***Somaskanda***. ***Somaskanda*** is a Sanskrit word (Sa+Uma+Skanda) which means God who is with Uma (Mother) and Skanda (Son). This is known as Saivism.

When the Holy Spirit was envisioned in female form by a school of thought, naturally there would be opposition and another school of thought emerged. According to it, since a virgin gave birth to a Son by the Holy Spirit, the Holy Spirit must be a male form, and it was envisioned in a male form. They explained all the three in the trinity in male forms. (Father in male form, Holy spirit in male form and Son in male form). This is developed as **Mummoorthy** in Vaishnavism.

While Saivism denoted Holy Spirit as Sakthi (female form); Vaishnavism denoted Holy Spirit as Vishnu (male form). The root word for Vishnu is Vinn. Vinn and Vaan refer to the sky or firmament. The word 'Vishnu' is the Sanskrit's form of Vinn. Trinity is explained in Vaishnavism as Siva, Vishnu and Brahma that is ***Mummoorthy***. This is known as Vaishnavism. Both the Saivite and Vaishnavite mythical explanations refer to God the father as one and the same person, Siva. God the Holy Spirit is in two forms, one is in female form that is Sakthi (Saivism) and the other is in male form that is Vishnu (Vaishnavism).

If the left half of Siva's body is portrayed in female form (Sakthi), it is known as ***'Arthanarieswara'*** and if the same left half of Siva's body is portrayed in male form (Vishnu), it is known as ***'Harihara'***.

Since the left half of Siva's body is portrayed in male form as well as in female form, it clearly shows that the left half of Siva's (God the father) body is the metaphorism of Holy Spirit in two different angles.

The envisioning of the Holy Spirit in a female form has developed into Saivism and the envisioning of the Holy Spirit in a male form has developed into Vaishnavism.

The Son of God is envisioned in four angles in Saivism and Vaishnavism.

1) The victory over Satan is explained in Kumarakkadavul (Son of God) concept;

2) Death and resurrection is explained in Ganapathi or Pillaiyar concept. (Pillai means Son of God, 'ar' is a respectable suffix)

3) His power of creation is explained in Brahman (creator) concept.

4) Seeing Son of God as the light of the world is explained in 'Aiyappa concept'. People visit Sabarimalai to see light (Mahara Jyothi) in the Aiyappa worship.

Father	Holy Spirit	Son
Siva (Appan)	Sakthi (Ammai)	Kumaran (Magan)
		Pillaiyar
	Vishnu	Brahman
		Aiyappan

3.Literary aspect:

Doctrine of Trinity:

In Saivism God is visualized in three forms as 'Aruvam' (God without form), 'Uruvam' (God with a form) and `Aruvuruvam' (God with semiform). This is sung by Thirugnana sampanthar in Tevaram as follows:

'The Triune Prime God' [17]

" The eternal God(Siva) and the Ornamented one (Vitnu).

And the eternal one on the Lotus (Brahma).

If examined are one and the same

But the ignorant are confused" [18]

In Vaishnavism Trinity is expressed as follows:

'Moovaraahiya Moorthiyai'[19]

(Triune God)

'Moovaraahiya Oruvanai' [20]

(Triune person)

'Udambu Uruvil Moonronroi' [21]

(One in Trinity in the bodily appearence)

Doctrine of Avatar:

The purpose of the avatar of God is explained in Saivism as follows:

"Iravaa inbaththu yemai iruththa vendippiravaa muthalvan piranthaan"[22]
(The unborn prime God was born to give us eternal pleasure.)

Vaishnavism explains that God was born so that He could deliver man from sinful nature and give a new life. This is being sung as follows:

"Poinninra gnanamum pollaa olukkum alukkudambhum
inninra neermai ini yaam vuraamai vuyir alippaan
ienninra yoniumaai piranthaai imaiyore thalaivaa'[23]

(God was born from a noble woman in order to give us a new life so that deceptive knowledge, immorality and unclean body would not possess us)

If it is said that God became an avatar so that man can be liberated from the bondage of sin to acquire eternal happiness, then a question arises here. When did man fall into evil?

Sin/Malam:

Sivagnanapotham, the theological foundation for Saivism says as follows,

"Avan aval athu yenum avai moovinaimayin
thotria thithiye odungi malaththulathaam
antham aathi yenmanaar pulavar"[24]

(In the beginning God created man (avan-first man), woman (aval-first woman) and the world (athu) in three different actions and they were holy. But, later on they fell into the sin or malam, which ended the life of holiness and was the beginning of sin say the scholars.)

How did creation that was holy, fall into the sin? Saiva Siddhanta explains it as follows,

"Muththi mutharkodikkae mogak kodi padarnthu
aththi paluththathu yenru vunthee para
appalham vunnaathae vunthee para"[25]

(Amongst the creatures which were holy, on the first creeper (first man), the creeper of sin crept over it and bore the fruit of evil. Speak this forth. Do not partake of that fruit. Speak this forth.)

When did this happen? According to the Bible, the first man Adam ate the fruit that he was forbidden to eat. Adam was given the commandment not to eat the fruit of the tree of the knowledge of good and evil, but when he disobeyed God, sin took dominion over him says the Bible. And the descendants of the first man, have fallen into sin. Hence the sinful nature that continuously passes through the generations, is known as '**Sahasa Malam**' in Saivism, and '**Janmabhandh**' in Vaishnavism.

Doctrine of Fulfillment of Sacrifice:
Sacrifice / Thavam:

Saivism and Vaishnavism accept that all people are born with a sinful nature. God alone is holy without sin. But Advaitists, whose doctrines are totally contrary to the doctrine of God, say that the concept of sin is 'maya' or illusion. Then each one can claim that 'I am God' and become equal with God. How can a man who is born with a sinful nature be liberated? It is explained in Saiva Siddhanta by the following illustration. If we want to make copper free from rust, gold, which is never affected by rust, should be melted together with it and mixed. Thereafter it will not be affected by rust. Likewise, God alone who is holy can liberate human beings

that have a sinful nature by birth. In order to redeem man from sin and show him the path, God became a man with five senses.

This is explained in Vaishnavism as follows.

'Pavam aruppaar'[26]

(God who takes away our sin)

"Avan kandaai nannenjae aararulum kedum

avan kandaai aimpulanaai ninraan avan kandaai..."[27]

(You with a pure heart, know him who is with five senses, and who is having grace, and who is the destroyer of sin)

The above-mentioned songs show that God became a man with five senses and destroyed the power of sin. Thus, God became a man with five senses - a Guru, and observed the penance of the suffering of death in order to redeem man. It is explained in Saivism as follows,

"Aimpula vaedarin ayarnthanai valarnthena

thammuthal guruvumoi dhavaththinil vunarththa vittu

anniyam inmaiyin aran kazhal selumae".[28]

(God who came into this world as a Guru on seeing the souls who are living in worldly pleasure by enjoying the pleasures of the five senses, made them to feel through his penance of suffering of death that they have forgotten their Creator and are living in sin. Once the soul is enlightened through his suffering, it repents of its sins, and the separation with God is removed and it reaches the feet of God)

This is explained in Saiva Siddhantha by the following illustration. A son of a king was lost and he was living as a hunter with the hunters, and he did not know that he was the son of a king. One day, when the king came to know that his son was living as a hunter, he wanted to see him immediately. It occurred to him that if he were to go as a king his son might be afraid of him and run away. So, he disguised himself as a hunter and went to meet him and talked with him. He explained to his son that he was not a hunter but a son of a king and took him back to his palace. Likewise, God took the form of a man to redeem mankind who were enslaved by the pleasures of this world and had forgotten their God. Also, he made them to realize who they are through his penance of the suffering of death.

'Penance' doesn't refer to the penance that is being observed by a hermit in a forest. Thiruvalluvar says that real penance is sacrificing ones own life for others.

'Thannuir thaanarap peruthal' [29]

Hence God is described in Saivism as

'Meydhavan kaan' [30]

(Look at the one who has done true penance)

'Perundhavaththu yem pingnagan kaan' [31]

(Look at our Lord of great penance)

The same concept is explained in Vaishnavism as follows.

'Thaanae dhava vuruvum' [32]

(He is the embodiment of penance)

'Sinthanaiyai dhavaneriyai thirumaalai' [33]

(He is our thought who is a path through his penance of sacrifice and is Thirumal)

'Pinakkara aruvagai samayamum neriyulli vuraiththa
kanakkaru nalaththan; anthamil aathiam pagavan
vanakkudai dhavaneri.... valininru' [34]

(The consistent central theme revealed by the Six-fold religion is that God is the one who is the source of all blessings and is the one who has neither beginning nor end, and is the one who showed the path through his great penance of suffering)

Hence, the God who accepted the penance of the suffering of death and offered himself as a sacrifice is being sung in the following Saivite songs.

'Aviyumaagi' [35]

(One who became the sacrifice)

'Aviyaai aviyumaagi arukkamaai perukkamaagi

paaviyar paavam theerkum paramanoi Brahmanaagi' [36]

(The supreme God became Brahma and he is the sacrifice and sacrificed himself in order to redeem sinners)

The songs mentioned above explain that God became man and sacrificed himself in order to redeem the sinners. Hence God sacrificed his five senses, he is known as

'Ainthaviththaan'37

(One who sacrificed his five senses)

and it is being explained in Thirukkural as follows:

"Pori vaayil ainthaviththaan poitheer olhukka
neri ninraar needu vaalhvaar" [38]

(Those who follow the one, who sacrificed his five senses on an instrument and showed the way and who is the life and truth, will have eternal life)

The term '***Ainthaviththaan***' can be seen only in two places in Thirukkural and it does not refer to a hermit who controls his five senses. Also this term is not seen in any song on sanyasins, but this term exclusively refers to God who sacrificed his five senses. Since it refers to God who took the form of a man it is seen in an invocation of God that is in the first and third chapters which is praising God the Father (Kadavul vaazhthu) and God the Son (Neeththaar perumai).

Doctrine of Salvation by Faith:

Redemption:

'I will deliver thee from all sins'[39]

says Bhagavad – Gita.

The feet of God look like a red flower since he shed his blood for the redemption of mankind. It is sung in Saiva Siddhanta as follows,

'Semmalar nonthaalh seral ottaa

ammalam kaliee anbar'[40]

(His feet are like a red flower since he observed nonbu or sacrisficed himself to redeem the people from their sins).

Once the soul is cleansed from its sin through the sacrifice of God, it is freed from sin and it becomes a temple of God. This is sung as follows,

"Semmalar nonthaal seral ottaa

ammalam kaliee anbarodu mariyee

maalara neyam malinthavar vaedamum

aalayam thaanum aran yena tholumae"[41]

(Once God cleanses a soul which is separated by sin from the feet of God which looks like a red flower because of its sacrifice (nonbu), it becomes one with God and it is freed from confusion and it overflows with love of God and it reaches the feet of God and become a temple of God.)

Thirumular says

'Ullam perungovil voon udambu aalayam'[42]

(Our soul is a great temple and also our body is a temple)

Vaishnavism denotes this as '***Shethram***' or '***Shethranggnan***'.

4.Philosophical / Theological Aspect:

Explanation of Trinity in Saivism and Vaishnavism can be summarized[43] as follows:

Saivism	Param (Formless)	Paraparam (Semiform)	Aparam (With form)
Vaishnavism	Para Swarup	Antaryami Swarupa	Vyuha Swarupa Vibhava Archavatara

Para	-	Transcendent
Antaryami	-	Immanent
Vyuha	-	Manifestation
Vibhava	-	Avatar
Arcavatara	-	Adorable form

5.Iconographic Aspect:

God taking the form of a man has led to the development of idol worship, without question, in Christian Churches, and without any shred of doubt till the arrival of Martin Luther. Similarly in the Six-Fold Religion (Saivism and Vaishnavism), worshipping God in anthropomorphic form (sculptures) was developed in the post-Christ era.

The doctrine of God taking the form of man, his coming into this world and sacrificing himself formed the basis for the development of the Bhakthi Movement and the sprouting of a large number of sculptures of God in the anthropomorphic form. The worshipping of images had started developing rapidly.

The following statements of various historians explain that Saivite and Vaishnavite sculptures emerged in large numbers in the post-Christ era.

> *"Images of gods and goddesses such as Siva in linga, human and arthanariesvara form, Siva-Parvati standing together, Kartikeya, Ganapathi etc., began to be made in considerable number in the beginning of the Kusana period at Mathura and Gandhara. The pantheon gradually got increased and became rather complex in the Gupta period. The Kartikeya cult seems to have been quite popular at Mathura during the Kusana period".*[44]

The Saivite and Vaishnavite sculptures which reveal the doctrine of trinity, doctrine of avatar etc. are not seen in the pre-Christian era and they are all seen in the post-Christian era only. The analysis of the development of Iconography in India would throw light on the development of Saivite and Vaishnavite religions. Since the Indus Valley civilization is ancient, it is briefly outlined.

(i) Indus Valley Sculptures

In the Indus Valley civilization, memorial stones known as Sivalinkas and figures of goddesses, demigods, female and male figures, animals, mythical figures, trees and symbols like Swastika... depicted on the seals are found in large number.[81] Apart from these, a torso of a male statue in a Yogic posture has been discovered in Mohenjadaro Female figures in terra-cotta are also found. After the Indus Valley civilization, sculptures are not found for a long period of time, and later on Jain and Buddhist sculptures are seen.

(ii) Jain and Buddhist figures

In Jainism and Buddhism stupas are found and symbols like wheel, umbrella, conch, footprint, tri-ratna, fishes, mythical figures, Swastika... are seen on the ayagapathas. Many icons of the Yaksha, Yakshi and female statues like Lakshmi, Saraswathi can be seen in considerable numbers.[45] In Buddhism the icon of the Buddha was not seen in the pre-Christ era. In Jainism, though a mutilated figure resembling Tirthankara is found in Lohanipur probably belonging to the pre-Christian era, a large number of sculptures of Jain Tirthankaras and the Buddhas are found only in the post-Christian era.

(iii) Six-fold Religious Sculptures

Saivite and Vaishnavite figures which reveal the doctrine of Trinity, Avatar... are not at all seen in the pre-Christian era in India. None of the Siva, Muruka, Pillaiyar, Krishna... sculptures are seen in the pre-Christian era. All these sculptures belong only to the post-Christian era.

"The idea of I'svara himself coming down amidst the mortals as an avatar to guide them to become perfect in their own nature, to become what they potentially are and living among them as a mortal, was in itself enough encouragement to the development of the images. They could evolve a definite iconography for the avataras".[46]

Though Saivism and Vaishnavism have nothing to do with the Vedas the Saivite and Vaishnavite figures came to be considered as Brahminical gods and goddesses. There is a vast difference between the Hinduism of the Vedic period and that of the later period . The pantheon of the Hindu gods were given anthropomorphic form only in the later period. Saivism and Vaishnavism are the offshoots of Early Indian Christianity and the sculptures of Saivism and Vaishnavism are actually the visual aids for the doctrine of Trinity, and the doctrine of incarnation or Avatar.

Since these figures are seen in the post-Christ era, it is misconstrued that they are of the Brahminical contribution. Doctrine of Trinity in both Saivism and Vaishnavism is expressed through the icons as follows.

The concept of trinity of Godhead as expounded in Christianity has its own center point in Saivism in the expression of ***"Somaskanda".*** This expression when expanded would become Sa+Uma+Skanda which means God is along with Uma and Skanda. The same concept of trinity of Christianity is depicted differently (Mummoorthy) in Vaishnavism. Hence also the chief God is Siva. But instead of the female goddess Uma, we find another male god viz. Vishnu representing the Holy Spirit. In the place of Skanda we find Brahma, the son of God and the three persons in the Godhead are all male. This led to the concept of ***"Mummoorthygal".***

The figures of Siva, Vishnu and Brahma are seen in Ellora, Kailasanatha, Mahabalipuram. Though there are three names for each of the three personalities of God, the entity is one and only one. This triune God is depicted as "three faced Siva" with one body.

In Ellora and Elephanta the icons of Siva with three faces in one body are seen in large numbers. This shows that though God is represented in three different personalities as Siva, Sakthi and Kumarakkadavul, or, Siva, Vishnu and Brahma, he is not three but one God in three personalities.

Sivalinkas engraved with Saivite and Vaishnavite figures are seen only in the post-Christian era. The figures of ***"Arthanarieswara"*** and ***"Harihara"*** convey that Sakthi and Vishnu are the metaphorism of Holy Spirit in female and male form. In the word ***Arthanarieswara***, Artha means half, nari means female and eswara means God. Thus ***Arthanarieswara*** means God whose left part is female.

Harihara means Hari+Hara. Hara means Siva or God. Hari means Vishnu. In the Harihara concept, Hari is supposed to be the left part of Hara as per Vaishnavism, whereas in Saivism, Sakthi was supposed to occupy that part. However, both Hari and Sakthi are the names given to the Holy spirit. The figures of Avatar are seen in the post-Christian era.

"By the time of the Gupta age the concept of avatara had become more popular".[47]

The icons of Rama, Lakshmana etc. are seen in the later period, as representations for the concept of Avatar or Incarnations.

Thus the icons of Saivism and Vaishnavism express the doctrines of St.Thomas Dravidian Christianity in different ways.

The sculptures of the pre-Christ era paved the way for the development of sculptures of the post-Christ era in shaping the Vaishnavite, Jain, and Buddhist images. For example the Yaksha and Yakshi of the pre Christ era provided much inspiration for the making of sculptures in the post Christ era.

Thus we have seen a brief sketch of origin and development of St.Thomas Dravidian Christianity in India evidenced through Historical, Mythical, Literary, Theological / Philosophical and Iconographic aspects, which is now camouflaged under the name 'Hindusim' / 'Hindu Religion'. Only those Christians who have clarity on the above historic knowledge shall be in a position to accomplish meaningful evangelism in India, specially in the present Indian context.

Summary.....

1. Sangam Tamil literature (approximately from 3rd c.B.C. to 3rd c.A.D.) make references about Greeks, Romans, Jews and Syrians as '. Yavanas'.
2. In Tamil Nadu, archaeologists have excavated a large number of coins of King Augustus, a Yavana, who was the ruler of Roman empire at the time when Jesus Christ was born.
3. In Taxila, archaeologists have excavated a large number of coins of King Gondophores, with whom, it is traditionally said that St.Thomas, a Yavana, had religious discourses.
4. It is a traditional belief that St.Thomas, a Yavana came to Taxila, from where Mahayana Buddhism and Icons of Mahayana Buddhism were formed. The traditions also say that St.Thomas proceeded from Taxila to Tamil land through Kerala.The traditions also say that he was martyred and buried in Mylapore of Tamil land, from where the Tamil Bhakthi Movement originated.
5. First ancient Tamil literature of Early Indian Christianity or Early Dravidian Indian Christianity is Thirukkural.
6. Syrian Christianity that existed in Kerala, a part of Tamil land, from 4th.c.A.D. is different from Early Indian Christianity.
7. A common belief is that the Vedas and Sanskrit language are very ancient. But the fact is that the first occurrence of Sanskrit is 150 A.D. only and the Vedas got their written form by Veda Vyasa, a Dravidian, in the post – Christ era. Also it should be carefully noted that ancient Sanskrit literature are of Early Dravidian Indian Christianity i.e., Mahayana Buddhism, Saivism and Vaishnavism.
8. Saivism and Vaishnavism were the developed forms of Tamil Bhakthi Movement i.e., St.Thomas Draidian Christianity.
9. Saivism and Vaishnavism developed in Tamil Nadu and were propagated all over India by Nayanmars and Alwars of Tamil Nadu.
10. All the 63 Nayanmars (Saints) of Saivism belonged to Tamilnadu.
11. All the 12 Alwars (Saints) of Vaishnavism belonged to Tamilnadu.
12. The canon of the twelve holy books of Saivism - Thirumurai (which is called 'Dravida Vedam') are found in Tamil language.
13. The canon of 'Nalayira Divya Prabandam' which is called the 'Dravida Vedam' of Vaishnavism is found in Tamil language.

14. 230 out of the 275 ancient Saivite Temples of India are located in Tamilnadu.
15. 96 out of the 108 ancient Vaishnavite Temples of India are located in Tamilnadu.
16. In Saivism, the term, Kovil (Temple) means the temple at Chidambaram which is in Tamilnadu.
17. In Vaishnavism, the term, Kovil (temple) means the temple of Thiruvarangam in Tamilnadu.
18. Saiva Siddhantha is the theological exposition of Early Indian Christianity, which is also in Tamil.
19. History of Indian religions and literature reveal that Early Indian Christian literature are found only in Tamil. Just as Early Christian literature developed in Roman Empire is found in Greek, Early Indian Christian literature developed in Tamil Nadu is found in Tamil. As Latin followed Greek in respect of European Christianity, Sanskrit followed Tamil in respect of Indian Christianity.
20. Indian population comprises of 90% Dravidians (52% BC-OBC; 15% SC; 7.5% ST; and 15.5% Religious Minorities) and 10% Aryans. The Dravidians are the majority in Indian population and most of them follow Saiviism and Vaishnavism. The major religion of India is Saivism and Vaishnavism. Since Saivism, Vaishnavism or the so-called Hindu Religion is the offshoot of Early Indian Dravidian Christianity, **the major religion of India therefores is St.Thomas Dravidian Christianity.**

Conclusion:

From this brief summary it can be seen that the influence of Christianity on the religions of India has been immense. This gives us a great opportunity to present the Gospel to the people of India in a contextualized manner. This methodology which is used by the Apostle Paul in Acts 17:23 – 28 becomes very relevant for us to emulate and thereby bring Indians to the fuller knowledge of Christ; so that they can experience the power of His salvation in their lives.

APPENDIX

I. Who are the Aryans ?

Until 18th century, apart from India the term 'Aryan' does not occur in any of the world literature including European literature. Though Europeans claim that they belong to Aryan race, we do not find even the word 'Aryan' in their literature until 18th century.

Generally, it is supposed that there is an Aryan race, with a very ancient history. But scrutiny of history of the 'Aryans' disprove many such claims of the 'Aryans'.

The term *'Aryan'* was coined by the Indians i.e., the Dravidians to denote the groups of foreign invaders who came into India from outside, without any religion, during various periods. They spoke different languages and entered in different groups. In Dravidian India, since the term *'Aryan'* was used in order to identify those who are non - Dravidians, it has led to the wrong impression that there is an Aryan race in the world society. The historic fact, however, is that groups of foreigners who came with religions of their own are Israelites, Jews, Zoroastrians, Syrian Christians, Muslims and European Christians, known after the name of their religions.

The groups of foreign invaders who came without any religion of their own in various periods are Persians, Greeks, Sakas, Kushanas and Huns who were denoted by a common term 'Aryan' by the Indian Dravidians. The different periods of their invasion of India are as given below:

Persians	-	6th c.B.C.
Greeks	-	4th c.B.C.
Sakas	-	2nd c.B.C.
Kushans	-	1st c.A.D
Huns	-	4th c.A.D
Romans	-	**from 4th c.B.C.** (Romans were not invaders but they came for Trade).

They were also included in the term 'Aryan' since they also came without any religion of their own.

Until 7th c.A.D. the invader groups were not united together. They were capturing and losing political power from the Indian Dravidians individually. So they were fighting against each other.

It was in 7th c.A.D. after the demise of Harsha, the last great Dravidian Emperor, the invading groups joined together and formed an United Front against Indian Dravidians at Mount Abu of Rajasthan. Because of their united efforts, they were able to capture political power from the Indian Dravidians in North India and they formed 'Aryavardha', the Kingdom of the Aryans. **Treating this 'united front' as one race is a historical error.** Amongst the Aryans of Aryavardha, three sections were developed viz., Brahmins, Kshatriyas and Vaishyas.

During this period the 1) Persians 2) Greeks 3) Sakas 4) Romans 5) Kushans and the 6) Huns who came to India in different periods without any religion were united as Aryans (foreigners) and were ruling. During this time, the Aryan laws like the Manudharma Sasthra, which elevate the Aryans (foreigners) as higher by birth and degrade the Dravidians (Indians) as lower by birth, were *devised.*

II. Indus Valley.....Dravidian culture....

Dravidians are the original inhabitants of India who form 90% of the Indian population. Indus Valley civilization is the evidence for ancient Dravidian culture and the civilization of India.

Different views are expressed in the world of research on the Indus Valley Civilization. Some say it is of the Aryans while others opine that it is of the Dravidians. On the basis of the four Vedas, the theory that the Indus Valley Civilization is of the Aryans was built up. Hence, the analysation of the Vedas will throw much light on this line of thought.

If Indus Valley Civilzation is of the Aryans, mother goddess worship that plays an important role in the Indus Valley Civilization should be described in the Vedas. But in the Vedas only minor female deities are mentioned. The Indus Valley deities normally have horns, whereas the deities of the Vedas are not portrayed with horns.48 Sivalinkas which are found in the Indus Valley Civilization are later on degraded in the Vedas.

1. The Vedas describe the wheels of the Chariots with spokes, but the wheels that are seen on the seals and vehicles of clay in Indus valley do not have wheels with spokes.49

In Indus Valley large number of Swastika symbol ocurrs whereas in the Vedas there is no mention of it..

The Following analysis of Sir John Marshall on the Indus Valley Civilization gives us some clues to the cultural basis of India, contrasting it with the 'Vedas'.

1. "The picture of Indo-Aryan society portrayed in the Vedas is that of a partly pastoral, partly agricultural people, who have not yet emerged from the village state, who have no knowledge of life in cities or of the complex economic organization which such life implies, and whose houses are nondescript affairs constructed largely of bamboo.

   At Mohenjo-daro and Harappa, on the other hand, we have densely populated cities with solid, commodious houses of brick equipped with a adequate sanitation, bath-rooms, wells, and other amenities.

2. The metals which the Indo-Aryans used in the time of the Rigveda are gold and copper or bronze; but a little late, in the time of the Yajurveda and Atharvaveda, these metals are supplemented by silver and iron.

   Among the Indus people silver is commoner than gold, and utensils and vessels are sometimes made of stone - a relic of the Neolithic Age - as well as of copper and bronze. Of iron there is no vestige.

3. For offensive weapons the Vedic-Aryans have the bow and arrow, spear, dagger, and axe, and for defensive armour the helmet and coat of mail.

   The Indus people also have the bow and arrow, spear, dagger and axe, but, like the Mesopotamians and Egyptians, they have the mace as well, sometimes of stone, sometimes of metal; while on the other hand, defensive armour is quite unknown to them - a fact which must have told against them in any contest with mailed and helmeted foes.

4. The Vedic-Aryans are a nation of meat-eaters, who appear to have had a general aversion to fish, since there is no direct mention of fishing in the Vedas.

   With the Indus people fish is a common article of diet, and so, too, are molluscs, turtles, and other aquatic creatures.

5. In the lives of the Vedic-Aryans the horse plays an important part, as it did in the lives of many nations from the northern grasslands.

   To the people of Mohenjo-daro and Harappa the horse seems to have been unknown

6. By the Vedic Aryans the cow is prized above all other animals and regarded with special veneration.

   Among the Indus people the cow is of no particular account, its place with them being taken by the bull, the popularity of whose cult is attested by the numerous figurines and other representations of this animal.

7. Of the tiger there is no mention in theVedas, and of the elephant but little.

   Both these animals are familiar to the Indus people.

8. In the Vedic pantheon the female element is almost wholly subordinate to the male.....

Among the Indus cults.....the female elements appear to be co-equal with, if not to predominate over the male.

> *As times goes on, doubtless many other salient points of difference will be revealed, but for the moment the above will suffice to demonstrate how wide is the gulf between the Indus and Vedic Civilizations. Now it may, perhaps, be argued that the difference between them is a difference of time only; that the Vedic civilization was either the progenitor or the lineal descendant of the Indus civilization..... Let us assume, in the first place, that the Vedic civilization preceded and led up to the Indus civilization. On this hypothesis the progress from the village to the city state and from the nondescript houses of the Vedic period to the massive brick architecture of Mohenjo-daro and Harappa would find a logical explanation, though we should have to postulate a long interval of time in order to account for the evolution. But what about other cultural features?*

If the Vedic culture antedated the Indus, how comes it that iron and defensive armour and the horse, which are characteristic of the former, are unknown to the latter? Or how comes it that the bull replaces the cow as an object of worship in the Indus period, only to be displaced again by the cow in succeeding ages? Or, again, how comes it that the Indus culture betrays so many survivals of the Neolitihic Age - in the shape of stone implements and vessels - if the copper or bronze and iron culture of the Indo-Aryans intervened between the two? Clearly these considerations put out of count any solution of the problem which postulates an earlier date for the Vedic than for the Indus Civilization. But if it was not earlier, are there any grounds for supposing that it was evolved out of the latter? In other words, could the Indo-Aryans have been the authors of the Indus as well as of the Vedic Civilization?

> *Here, again, we are faced with a like dilemma. For, though on this assumption we could account for such phenomena as the introduction of iron, of the horse, and of body armour, all of which might have signalized merely a later phase of the same culture, we are wholly at a loss to explain how the Indo-Aryans came to relapse from the city to the village state, or how, having once evolved excellent houses of brick, they afterwards contented themselves with inferior sturctures of bamboo; or how, having once worshipped the linga and the Mother Goddess, they ceased to do so in the Vedic Period, but returned to their worship later; or how, having once occupied Sind, they subsequently lost all memory of that country of the Lower Indus".*

Opinions of Asco Parpolo regarding Indus civilization and the review of Mahadevan on Asco Parpolo's view are given as follows.

> *The Survival of Brahui; a Dravidian language, spoken even today by large number of people in Baluchistan and the adjoining areas in Afghanistan and Iran, is an important factor in the identification of the Indus Civilization as Dravidian. Brahui belongs linguistically to the North Dravidian group with several shared innovations with Kurukh and Malto; no dialectal features connect it with the South or Central Dravidian languages. Hence Parpola cocludes that Brahui represents the remnants of the Dravidian language spoken in the area by the descendants of the Harappan population.*
>
> Survival of place-names is generally a good indicator of the linguistic pre-history of a region. Parpola points out several place-names in the north western region like nagara. Palli, Pattana and Kotta with good Dravidian etymologies.[50]
>
> Parpolo also points out that syntactical analysis of the Indus inscriptions has revealed Dravidian like typological characteristics, especially the attribute preceding the headword.51
>
> *It has often been pointed out that the complete absence of the horse among the animals so prominently featured on the Indus seals is good evidence for the non-Aryan character of the Indus Civilization.*

Hence, these evidences reveal that Indus Valley is of the Dravidians and this truth has been conceded through ages.

III. Indus Valley and Sumerian Civilizations

It is referred that Abraham (Ibrahim) , the common father of Islam, Christianity, Judaism and Israelites' religion has been referred that he went from a place called *'Ur'*52, the Capital of the Sumerian Kings. (*'Ur'* is a Tamil word for a village or a town.)

"At some time before the dawn of history, people whom we called Sumerians moved into Babylonia from the East."53

"The origin of the Sumerians is not known, though theories on this include migration from the East".54

"The history of the Sumerians falls into three periods: a) early Sumerian, 3000 – 2700 bc; b)classic Sumerian, 2700 – 2250 bc; c) Neo – Sumerian, 2100 – 1960 bc. It is reconstructed in each of these respective periods chiefly from the epic poems, scattered historic records and hundreds of thousands of business documents". 55

"The archeological evidence seems to show cultural influence on southern Mesopotamia both from the east and from the north".56

Influence of Semitics on Sumerian civilization is distinctly seen.

"There were Sumerians who wrote in the Semitic tongue, and vice versa" 57

"The third dynasty of this city assumes the title: 'King of the four quarters of the earth'... But the Kings of Ur bear another title, which is worth noting; they are 'King of Sumer and Akkad'. Henceforth this is their normal appellation, and it expresses the fusion of two elements, Sumerian and Semitic, in Mesopotamian civilization. There are many other characteristic indications of the fusions, such as the names of sovereigns, partly Sumerian and partly Semitic; their divine appellatives, testifying to an approach towards that apotheosis of the monarch which had been a feature of the Semitic intrude; the retreat of the religious power before the political one, part of the trend towards the bureaucratic state for which the Semites had also furnished the model".58

Correlation between the Semitics and Indus Valley people, that is, the Dravidians are explained as follows:

"The evidence alone for continuing of religious beliefs and practices to an archaeologist seem particularly convincing. Three sites already mentioned make impressive contributions to the argument. The sequences of 'Al Ubaid itself, Tell Uquair and Eridu start chronologically with a conventional Ubaid settlement and, by analogy with Eridu; the two former may also be assumed to have had an Ubaid period temple, frequently rebuilt. At these two cities, the settlements themselves..... " 59

Indus Valley civilization, at its height, its geographical reach exceeded that of Egypt or Mesopotamia.60

"The ancient name for the plain of Khuzistan, watered by the Kerkh river, which joins the Tigris just North of the Persian Gulf. Civilization in this area is as old as, and closely connected with, the cultures of lower Mesopotamia. A local pictographic script appeared very soon after the invention of writing in Babylonia. The Elamites cannot be certainly linked with any other known race, although their language may be related to the Dravidian family. The reference to Elam as a son of Shem18 may well reflect the presence of early Semites in this area, and there is archaelogical evidence in the time of Sargon 1 (c.2350B.C.) and his successors of their influence on the local culture. Rock

sculptures depict typical Akkadian figures and bear Akkadian inscriptions, althoug carved for Elamite rulers".61

"The first known appearance of the Hebrews, who were members of the Semitic language family, was in Mesopotamia, for according to the Bible, the Hebrew patriarch Abraham's family was native to Sumer".62

It is given in 'The International Standard Bible Encyclopedia that the Sumerians have cultural links with the Indus Valley culture of India as follows.

"The original homeland of the Sumerians is unknown, but there is no question that they did enter Mesopotamia from outside area. Their language includes many non-Sumerian words for basic economic concepts such as farmer, herdsman etc.,..... One theory is that the Sumerians came from the mountainous region to the northeast. Most scholars, however, believe that the Sumerians arrived via the Persian gulf, because the concentration of the Sumerian population in historic times was in what is now Southern Iraq. Early Sumerian history also shows signs of cultural links with the Indus Valley culture of India."63

"There is evidence of a substrate language of ancient Sumer; this language could be located in India in the contemporaneous Sarasvati – Sindhu civilization ca.2500 B.C.Sumerian has no known relation to any other language. There seems to be a remote relationship with Dravidian languages (like spoken by the Tamils, now in the South of India). There is evidence that the Dravidian languages were spoken in the north of India, being displaced by the arrival of the Indo – European invaders around 1500 BCE. Because of the term 'the black headed ones', sag.gi ga. it is possible (but far from proven) that the Sumerians are an early branch of one of the people now living in southern India."64

On the basis of linguistic analysis, the linguists explained genealogical relationship exists between the Dravidian, Elamite, Sumerian languages etc.23

Some similarities which occur between Dravidian worships and religions of India and outside are briefly touched here. Abraham or Ibrahim who is the common father of the religions viz., religion of Israel, Judaism, Christianity and Islam has been referred to in the Bible, and similarities occur between these worships and religions are hinted at as follows.

Tree:

Tree was given significant place in the Indus Valley. Similarly the trees were given significant place in the Old Testament.

Reference to the tree Moreh finds a place in the Old Testament. People gathered under the tree to hear the Word of God. God revealed Himself to Abraham under the tree.24 Abraham planted a tamarisk tree in Beer - Sheba and there called on the name of the Lord.65

People made Abimelech as a King beside the great tree at the pillar in Shechem26. Joshua installed a pillar under the Oak in the sanctuary of the Lord and worshipped God27 .The bones of King Saul and his sons were buried under the tamarisk tree in Jabesh28. People made offerings upon the hills under oak, poplar, and terebinth.66

Horns:

As in the Indus Valley worship, the figures with horns represent divinity, the horns represent divinity (god), ruling authority (King) and Teaching authority (Guru) in Sumeria and Babylonia too, says Marshall.67

In the Old Testament, the horns represent power, victory and ruling power68 . The loss of power, victory or ruling power was symbolically represented by the cutting off of the horns.69

Memorial Stone

One of the ancient Dravidian worships that could be seen in the Dravidian religions is the 'memorial stones.' The memorial stones are found in the Indus Valley worship.

Memorial stone is widely prevalent in Israelite worship and it is known as a stone pillar in the Old Testament of the Bible. For instance, when Jacob had a vision, he took the stone that was kept as a pillow by him while he slept on the way, and set it up for a pillar and poured oil on the top of it, and he said,

> *'and this stone, which I have set up for a pillar, shall be* ***God's house****; and of all that thou givest me I will give the tenth to thee.'70*
>
> *Like this there are many references in Israelite worship in the Old Testament of Bible71.*

Stone Pillar, Altar and Calf

Jeroboam, the king of Israel, set a calf in Bethel and another one in Dan and offered sacrifices upon the altar.72

So in the Israelite worship the memorial stone, the sacrificial altar and the calf were present and these three are also present in the Saivite temples of India.

According to historical analysis, the earliest instance for the form of worship mentioned above is found in the Bible from the period of Jacob to Hosea (approx. 1700 B.C.-722 B.C.), whereas the Saivite temples which also have the memorial stone, altar and calf are found together in the post-Christ era.

Judaism

In Judaism, instead of memorial stone, temple worship is seen. Instead of placing a single stone and worshipping God, they built a temple which was built of many stones and offered sacrifice upon the altar and worshipped God. In Judaism, a single memorial stone had developed into a temple and there are no stone pillars and the image of the calf inside the temple.

Christianity

The Dravidian memorial stone as was found among the Israelites, attained its fulfillment in Christ and he is referred to as the living stone in Christianity.

> *"Come to him, to that* ***living stone****, rejected by men but in God's sight chosen and precious....Behold, I am laying in Zion a stone, a corner stone chosen and precious, and he who believes in him will not be put to shame"73*

Referring to the 'Son of God' as living stone in Christianity leads to the ideology of calling every one of us as the temple of God.

"Do you not know that you are God's temple and that God's spirit dwells in you? 74
"For we are the temple of the living God.[75]

This same concept is also found in Saivism. 76

Islam

The same memorial stone could be seen in Islam also. Amongst the five important duties of a Muslim, one is to pay a visit to Mecca and worship there.

The Encyclopedia Britannica elucidates;

> *Every Muslim who makes pilgrimage is required to* ***walk around the Ka'bah seven times,*** *during which process he* ***kisses and touches the black stone...*** *Muslims consider the Ka'bah the most sacred spot on earth and they recite their prayers looking in its direction...77*

In Mecca there is Ka'bha (or Qaaba) and a black stone (memorial stone) and, it is believed to be the Old Sivalinka. Malkani says:

> *"Also much of what passes for Islam is Pre - Mohammedan Arab tribal customs, The Qaaba, says Syed, is believed to be an old Shivalinka."78*

A person who reaches Mecca for worship should change his clothes whoever he may be and wear only white dhoti and a white towel that are unstitched, go around the Ka'bha again and again and kiss the memorial stone as a mark of his worship. They claim that they worship in the way their forefather Abraham (Ibrahim) worshipped. Also they observe tonsuring like Tamilians who go to Palani or Thirupathy temples and undergo the same ceremony.

Scholars are of the opinion that wearing unstitched white dhoti and a white towel and going around a stone kissing and worshipping it, and observing tonsuring ceremony are the Tamilian or the Dravidian method of worship.

Footnote:

1. (I) John Marshall, **Mohenjadaro and Indus Civilization, vol.1,** Arthur Probsthin, London, 1931, (II)
   Ernest Mackay, **Early Indus Civilization,** Indological Book Corporation, New Delhi, 1976
2. (**Tholkaapiam** I-349-1; **Aingurunooru** 1a 10-1; **Pathitruppaththu** 4-1, 63-21; **Puranaanuru** 29-2, 154-4, 389-13)
3. M.Deivanayagam, '**Sindhanaiku Virunthu** – 1', '**Vaayil**', Meipporul Printers, Chennai-23, June 1976.
4. Nirad C. Chaudhuri, **Hinduism,** Oxford University Press, 1979, Pp. 38,39
5. i) K.K. Pillai, **Tamilaka Varalaru - Makkalun Panpadum,** Madras Tamil Nadu Text Book Society, 1972,, P.79
   (ii) M. Deivanayagam, **Comparative Study of Bible, Thirukkural and Saiva Siddhanta** (in Tamil), International Institute of Tamil Studies. Madras 113, 1985, Op. Cit., P.71
6. B.N. Mukherjee, **Studies in the Aramaic Edicts of Asoka,** Calcutta, Indian Museum, 1984, P.47
7. Ibid, P. 23
8. Ibid, P. 65
9. Ibid, P. 44
10. Ibid, P.47
11. I) Akananuru 149, ii) Purananuru 56 iii) K.A. Thirugnanasampanthan, **Sanka kaala Pandamaatru Neriyum kaasugalin Puzhakkamum,** (M.Phil, Thesis), Madras University, 1980, P.99
12. Jitendranath Banerjea, The Development of Hindu Iconography, Munshiram manoharlal Publisher Private Limited, Delhi, 1974,P.118
13. **Matthew** 8:20 (RSV)
14. B.L. Suzuki, **Mahayana Buddhism, A brief outline,** p.42, Quoting The Awakening of faith, Pp.101-102, 'Quoted by Susmita

Pande, **Birth of bhakti in Indian religions and art**, Books and Books publishers and Distributors, New Delhi, F.P.1982, Pp.87,88

15. A.L. Basham, Op.Cit., P. 277
16. M. Deivanayagam, Op. Cit., Pp.10,11
17. (Thirugnana Sampantha Swamigak Devaram (Thalamurai), Sri Kasi Mutt, Thirupananthal 612 504, F.Ed.,1988, S.No.154 (1)
18. (Thirumanthiram-52)
19. (Nammalvar Thiruvoimoli 3-6-2 (2360)
20. (PeriaThirumoli 3-1-10 (1157)
21. (Peria Thirumoli 2-5-3)
22. (Peria Thirumoli 2-5-3)
23. (Nammalvar Thiruviruthum 1 - 3580)
24. (Sivagnanapotham - 1)
25. (Thiruvuntiyar 41)
26. (Sadagopar Anthaathi – 8
27. (Nalaryira Divya Prabhandam- Eyarpa erandam Thiruvanthaathi-(24)-3307)
28. (Sivagnanapotham - 8)
29. (ThirukKural 268)
30. (Thirunavukkarasar 265-8)
31. (Appar – Pa. A. 278 – 5)
32. (Nalaryira Divya Prabhandam-Iyarpa mundram Thiruvanthaathi-38-4321)
33. (Periya Thirumolhi 6-3-7 (1404))
34. (Nammalvar Thiruvaimolhi 1-3-5 (2108))
35. (Appar 307-8)
36. (Thirunavukkarasar Devaram – pa. a. 320)
37. (Thirukkural – 25)
38. (Thirukkural – 6)
39. (Bhagavadgita-18.66)
40. (Sivagnanapotham - 12)
41. (Sivagnanapotham - 12)
42. (Thirumular Thirumundiram 1792)
43. David Baskara Doss.J., **Six Dharshanas and the religion of the Tamils (in the light of Bible),** Ph.D. Thesis, Madras University, 1998,
44. Upendra Thakur, **Some aspects of ancient Indian history and culture**, Abhinav publicantions, New Delhi 110 016, F.P.1974, Pp.246,247
45. i) A. Ghosh (Editor), **Jaina Art and Architecture** Vol.III, Bharatiya Jnanapith, New Delhi-1, 1974 (ii) Jyoti prasad Jain, **Religion and Culture of the Jains,** Bharatiya Jnanpita, New Delhi 1944; iii) Susmita Pande, Op. Cit.,
46. Susmita Pande, Op.Cit.,P.194
47. Ibid.,P.44
48. Mr. I. Mahadevan, ***Indian Express***, Madras-5, August 1994. Ibid. Sir John Marshall, ***Mohenjo-daro and the Indus Civilization, Vol.I,*** Indological Book House, 1973, Pp.109-112. Dr.Alexander Harris, ***'Holes in Vedic Valley Theory'***, The Week, August 9, 1998
49. Mr. I. Mahadevan, 'Review - An Encyclopaedia of the Indus Script' by Asco Parpola, International Journal of Dravidian linguistics, Vol.xxvi number1, January 1997, P.110
50. Ibid., P.109.
51 Asko Parpolo, Deciphering the Indus Scripts, Cambridge University Press, F.P.1994, Pp.168,169
52. **Genesis** 11:31
53. George A. Barton, **Archeology and Bible**, American Sunday School Union, 3rd ed., Philadelphia, 1920
54. **NEW BIBLE DICTIONARY,** J.D.Douglas and others (Editors), Inter - varsity Press, Leicester, England, Reprinted 1996.P.1149
55. Ibid
56. **ENCYCLOPAEDIC DICTIONARY OF THE BIBLE,**Louis F.Hartman, C.S.S.R.. McGRAW – HILL Book Company, Inc., NewYork, Toronto, London, 1963, (R.220.3)HAR 3682) (P.2351)
57. **THE FACE OF THE ANCIENT ORIENT, SABATINO MOSCATI,** Anchor Books, Doubleray & Co., Inc., Garden City, New York, 1962. (P.2)
58. Ibid, Pp.24,25
59. J.H. Breasted, **A History of Egypt, New York Scriber's**, 1912, P.187 [BAHE]. Footnote No.13 **ARCHAEOLOGY AND BIBLE HISTORY**, Joseph P. Free Ph.D. Professor of Bible and Archaeology, Wheaton College, 1962 Revision (Ist ed.1950, 7th edition 1962) Scripture Press Publications, Inc., 1825, College Avenue, Wheaton, Illinois P.64).

60. **The Columbia Electronic Encyclopedia, Sixth Edition**
61. **NEW BIBLE DICTIONARY,** Op.Cit., P.312
62. **WORLD CIVILIZATIONS THEIR HISTORY AND THEIR CULTURE Volume 1**, Ninth Edition,, W.W.Norton & Company, New York – London, 1988. P.75
63. **THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA,vol.iv,** Goefrey W.Bromiley (Gen.Ed.) and others, Michigan, William B.Eerdmans publishing company, Grand Rapids, Reprinted 1991
64. http:/sarasvati.simplenet com/sitemap1.htmSITE MAP Home Indian Lexicon Corpus of Inscriptions Artefacts Decipherment See map of Mesopotamia sites. (http://www- oi.uchicago.edu/OI/INFO/MAP/SITE/ANE_Site_Maps.html)
65. Genesis 13.18
66. Hosea 4.13
67. John Marshall, **Mohenjadaro and Indus Civilization, vol.1,** Arthur Probsthin, London, 1931,P.55
68. Deutronomy 33.17, Micah 4.13, Psalms 92.10
69. Jeremiah 48.25
70. Genesis 28.16, 35.14
71. Genesis 31.41-48; Exodus 24.4; Joshua 4.9; 1Samuel 7.12, 1Kings 12.28-33
72. 1Kings 12.28-33
73. 1Peter 2.4
74. 1Corinthians 3.16
75. 11 Corinthians 6.16
76. Thirumular Thirumanthiram 1821
77. Encyclopaedia Britannica, Vol.5, Micropaedia, 15th (Ed), 1982
78. K.R.Malkani, Why a Separate Sindh, Indian Express, Madras, February 2, 1992

CENTRE FOR GOSPEL CONTEXTUALIZATION

(A division of Dravidian Spiritual Movement),

278. Konnur high road, Ayanpuram, Chennai – 600 023.Tamil Nadu, S.India. PH: 044-644 9032

Email:dravida@eth.net , Website:http://www.geocities.com/dravidasamayam